

this week, they succeeded. When we began this effort, UPARR was receiving nothing, only a few short years ago, not one cent, despite all the rhetoric about concern for our children. So we committed ourselves to UPARR's revival; and we began slow, finding a couple of million dollars on the House floor from here and there.

We were able to convince the Clinton administration that this was a worthy program that met the President and First Lady's goals for children, and a couple of million dollars was included in last year's budget.

This year the President asked for \$10 million; and in the bill we passed today, that number was increased to \$30 million for each of the next 6 years. I want to thank the members of the Committee on Appropriations for that increase, the gentleman from Ohio (Mr. REGULA), the gentleman from Wisconsin (Mr. OBEY), and the gentleman from Washington (Mr. DICKS). And we intend to get more, because with this program we can turn our cities around and we can change the lives of millions of young children.

Today's bill, while not the level of funding we sought in the Conservation and Reinvestment Act, is an enormous increase to \$30 million for each of the next 6 years, with the promise of more above that. With the coalition we have built, I am confident we will successfully compete for dollars within the Committee on Appropriations for UPARR dollars and build a network of recreation and athletic facilities throughout the cities and towns of this Nation.

STATEMENT OF ROANE COUNTY, TENNESSEE, HIGH SCHOOL PRINCIPAL JODY MCLOUD CONCERNING SCHOOL PRAYER

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Tennessee (Mr. DUNCAN) is recognized for 5 minutes.

Mr. DUNCAN. Mr. Speaker, several years ago, William Raspberry, the great columnist for the Washington Post, asked in a column these words. He said, "Is it not just possible that anti-religious bias masquerading as religious neutrality has cost this country far more than it has been willing to acknowledge?" I think that is a very good question.

In light of that, I would like to read a statement that Roane County, Tennessee, high school principal Jody McCloud read over the public address system before his school's first football game on September 1, following the Supreme Court decision outlawing or banning prayer at high school football games across the Nation.

Mr. McCloud said this:

It has always been the custom at Roane County High School football games to say a prayer and play the National anthem to

honor God and country. Due to a recent ruling by the Supreme Court, I am told that saying a prayer is a violation of Federal case law.

As I understand the law at this time, I can use this public facility to approve of sexual perversion and call it an alternative lifestyle and if someone is offended, that's okay.

I can use it to condone sexual promiscuity by dispensing condoms and calling it safe sex. If someone is offended, that's okay.

I can even use this public facility to present the merits of killing an unborn baby as a viable means of birth control. If someone is offended, no problem.

I can designate a school day as Earth Day and involve students in activities to religiously worship and praise the Goddess Mother Earth and call it ecology.

I can use literature, videos and presentations in the classroom that depict people with strong traditional Christian convictions as simple minded and ignorant and call it enlightenment.

However, if anyone uses this facility to honor God and ask Him to bless this event with safety and good sportsmanship, Federal case law is violated.

This appears to be, at best, inconsistent, and, at worst, diabolical.

Mr. McCloud continued.

Apparently we are to be tolerant of everything and everyone except God and His commandments.

Nevertheless, as a school principal, I frequently ask staff and students to abide by rules with which they do not necessarily agree. For me to do otherwise would be at best inconsistent and at worst hypocritical. I suffer from that affliction enough unintentionally. I certainly do not need to add an intentional transgression.

For this reason, I shall "render unto Caesar that which is Caesar's" and refrain praying at this time. However, if you feel inspired to honor, praise and thank God and to ask Him in the name of Jesus to bless this event, please feel free to do so. As far as I know, that is not against the law yet.

That is the statement by Roane County, Tennessee, High School Principal Jody McCloud.

I can tell you that we open up every session of the House and Senate with prayer, but it is unfortunate, the recent Supreme Court decision.

I commend Roane County, Tennessee, High School Principal Jody McCloud for this very fine statement, and I close by asking the question that William Raspberry asked a few years ago in his column, is it not just possible that anti-religious bias, masquerading as religious neutrality, has cost this Nation far more than it has been willing to acknowledge?

□ 1330

RESTORE FEDERAL RECOGNITION TO THE MIAMI NATION OF INDIANA

The SPEAKER pro tempore (Mr. QUINN). Under a previous order of the House, the gentleman from Indiana (Mr. SOUDER) is recognized for 5 minutes.

Mr. SOUDER. Mr. Speaker, this afternoon I have introduced a bill to

restore the Federal recognition to the Miami Nation of Indiana.

The Miami Nation of Indiana is one of our most historic Indian nations. Unfortunately, it is not currently recognized by the Federal Government. It is an ironic situation that we face. When Anthony Wayne won the battle of Fallen Timbers that lead directly to the Treaty of Greenville in 1795, the Miami Nation, at that point a defeated nation, entered into negotiations over a period of time with William Henry Harrison in the Northwest Territory and the Federal Government, ceding millions of acres.

Chief Richardville, the civil chief of the tribe, and Little Turtle, the war chief of the Miami Nation, did the best they could to keep as many Miamis in Indiana as possible, approximately at that point 800. The rest were transported in one of the many cases of mistreatment of Native Americans by the American Government, and moved across the Mississippi River.

That tribe continued to be recognized and currently is basically the Miami of Oklahoma. They have completely at this point a distinctive history, a distinctive tribal form of government from the Miami Nation of Indiana. They moved across the Mississippi, then down into Oklahoma, have their own tribal governments and work with that, and occasionally even come in conflict with their brothers from Indiana over what to do with artifacts, over what things are important in the tribe. Because quite frankly, the Indiana Miami are not in many ways a traditional nation, in the sense they were not part of the reservation system that many other Indian tribes in America were part of.

Their goals as a tribe are different. Theirs are predominantly historic and cultural goals as opposed to necessarily the same financial goals, because they are more or less integrated in, but that does not mean that they have not been a continual independent nation. Much of this is detailed in the book "The Miami Indians of Indiana." This particular book was given to me by Charles Bevington, or Meshintoquah, chief of the Pecongeah Clan of the Miami Nation of Indiana.

And he, Chuck, still gets benefits from the treaty of Greenville from 1795. His kids get benefits from the Treaty of Greenville; yet our government says they are not an Indian tribe. Now, wait a minute. If they are getting treaty benefits directly from 1795, this seems like a tad of a stretch.

Let me make a couple of points with this: one is, they have been in continual relationship with the Federal Government, one of the standards to be an independent Indian nation. One of the problems was that in 1897, the Secretary of the Interior based on an opinion by a then assistant Secretary withdrew the acknowledgment of the Indiana Miamis as a tribe.